


## SPECIAL FEATURES OF THIS ISSUE:

Chronology of the New Age.—Introduction of the Zero Year.—God's New Name.—Secret of Successful Communism.—Fanaticism.—An Age of War.—Coming Peace.—Editorial Topics and Discussions.

# THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is positioned in the lower-left corner, with the fingers wrapped around the hilt. The sword is held diagonally, pointing towards the upper-right corner. The flames are bright and dynamic, with many tongues of fire rising from the blade. The background of the entire page is a dark, textured grey, and the central text 'THE FLAMING SWORD' is rendered in a large, bold, serif font with a white outline, making it stand out prominently.

January 26, 1900.

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**KORESH.**

The Secret of Successful Communism.  
Berthaldine, Matrona.

Fanatics and Fanaticism.  
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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## THE FLAMING SWORD AND THE ALL-SCIENCE.

THERE IS NOTHING like a central point of view. The scope of mental vision depends upon the altitude of the mind. Where empirical methods are employed in world-investigation, the horizon limits the view to an infinitesimal part of the great field of the universe. To see the universe as a whole, we must view it from the standpoint of the fundamental principles of the absolute truth. The solution of world-problems can be reached only through the possession of intellectual, *scientific keys*, which the mind may grasp and apply to unlock the treasures of truth.

It matters not how many publications there are in the world, nor how many able minds there are dealing with great questions and discussing great problems; ignorance of the fundamental laws of the creation, perpetuity, and order of the universe cannot uncover the world's mysteries. There are thousands of journals in the world which have, in the aggregate, hundreds of millions of readers, and which discuss all the questions which agitate the human mind; but they do not settle the questions, nor furnish any clue to the solution of the problems which confront the world.

Then is time wasted in the publication and study of the great journals of the world? Not altogether. They make for progress in a way, but they are not nearly so valuable as a single publication which goes to the very roots of all questions, and clarifies the universe. In fact, such a publication is worth more than all others put together!

### The Flaming Sword's Strong Point.

Here is THE FLAMING SWORD's strong point; it is the fact which gives it the right to existence, and the fact which will ultimately command the attention of the

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entire world. It has for its basis the absolute truth of Koreshanity; and it wields a power that is destined to be universally felt. It is but a question of time; and in the meanwhile, we are doing all that we can to extend its influence to minds able to grasp the All-Science.

Our friends may utilize THE FLAMING SWORD's strong point effectively, through the exercise of some tact and good judgment. There is nothing discussed in all the thousands of modern journals that is not solved in Koreshanity; and the world-wide agitation on all subjects is preparing the world to receive the scientific solution. Koreshanity has in unity that which is fragmented and perverted in all other systems; it is all truth in unity, in a single System, a magnificent structure of principles, facts, logic, and conclusions.

Nearly every reader of the popular journals has a hobby; that is, he is interested most in a single subject, which he is investigating, and he desires to get all the information he can on that particular subject. Our friends may take advantage of this common disposition to pursue single subjects, by pointing out how THE FLAMING SWORD will help in all studies.

### In What is Your Neighbor Most Interested?

Is your neighbor interested in history? Koreshanity teaches the science of history; tell him what it does, and how it does; and ask him to look at the subject from our standpoint. Is he a Theosophist? We believe in re-embodiment and reincarnation, and teach the science of life. Is he a Spiritualist? We explain spiritualistic phenomena; locate the spiritual world; and unravel the mysteries of the psychic realm. Is he interested in radical reform? THE FLAMING SWORD advocates scientific socialism and communism; promotes col-

onies and co-operative work; we believe in the overthrow of the money power, and in the establishment of a new era of government ownership. Is he an Adventist? We advocate the return of the Messiah, and teach the science of Messianism? Is he an infidel, disgusted with the modern church? We are opposed to modern Christendom; there is no God outside of humanity; no mind without brains; and the doctrines of the church are absurdities. Does he believe in the Bible? We demonstrate its inspirations and scientific accuracy. Is he a mental scientist? We teach the laws of healing; the science of the mind, and its relation to and power over matter.

### We Need an Army of Workers.

You can go the rounds of all sects, all phases of beliefs, and all efforts at reform, in all the wide world; and in each class, there are those who would be interested in THE FLAMING SWORD and its central point of view. It is what they are all looking for, if they only knew it; and it is what they need. Find out what your neighbors' hobbies are, and touch them on their special subjects first; because you will then strike them on points upon which they are studying, the only avenue of an opening wedge. Finally, if they investigate the System in its other phases, they will be enabled to see how other subjects are inseparably linked with the ones they are studying.

We need an army of workers that will study and use the best methods of reaching the public. Effective work must be systematic and persistent. We have fairly entered upon the new year; and many friends are nobly advocating the great Koreshan cause in their own vicinities. The very best thing you can do for an advanced mind is to induce him to purchase a copy of the *CELLULAR COSMOGONY*, and to read THE FLAMING SWORD for one year. It will be a revelation to him if he is able to intellectually grasp the import of this great work. Think the matter over, and communicate with the Guiding Star Publishing House, in application for agency, credentials, and necessary outfit for effective and active work.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xiv. No. 10.

CHICAGO, ILL., JANUARY 26, 1900. A. K. 60.

Whole No. 373

## Chronological Reckoning of the New Era.

Application of the Koreshan System of Numeration in the Settlement of the Century Problem for Ages to Come; Introduction of the Zero Year in the Chronology of the Perfect Age.

THE CHRONOLOGICAL discussion regarding the beginning of the twentieth century has brought us to a consideration of the point at issue, with a view to the settlement of the question for the future generations, which shall date back again to the beginning of the Koreshan Era as the year 1. We are now in the year 30 or 60, as the case may be, or, according to one contention, the year 61 of the New Era. Notwithstanding this fact, the world at large still continues to reckon time from the assumed date of the Nativity, as the year one. We have our views of the present controversy, but we cannot force either party to the argument to adopt them, whatsoever those views may be. Following generations will come to recognize the end of the dispensation, and to determine the end of the old and the beginning of the new from what shall be recognized as the manifestation of the Sign of the Son of man in heaven. In order to fix upon the most simple principle as a basis for reckoning, which will utterly preclude the possibility of a repetition of the present muddle, we may, for Koreshans, leaving the present controversy where we find it, inaugurate the correct method of denotation for generations to come.

We have hitherto denoted the current year of K. by the number 61, in deference to the prevailing notion; but now that the controversy arises anew, and our special attention has been brought to consider the uncertainty from which the argument has sprung, we have determined to adopt the correct numerical method as applicable to the perfect age of the world. So long as

we include the figure 0, or the number 0 (number meaning name), in our mathematical system we must, to be consistent, regard it as representing some condition or quality of existence. If we apply this principle to time, the zero must represent that from which a complete thing is evolved. A fraction of a year cannot be a year. All the parts of a year must be aggregated into the integer, before we dispense with the zero number (name), at which time we say 1. As we are passing through the fractions of the second year, we are naming the first year and reckoning the fractions of the second year, at the completion of which we say year two. This was the original Hebrew method, as evidenced in the numbering of the days in Genesis.

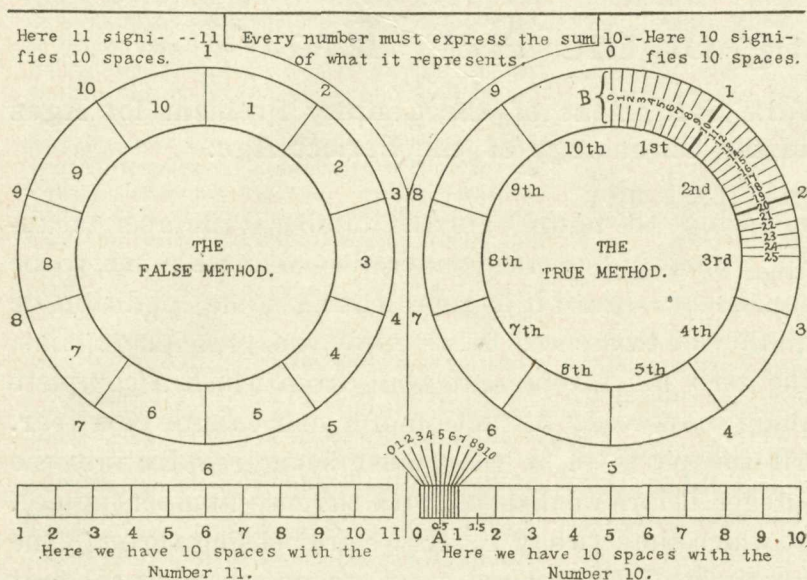
In the beginning God created the heavens and the earth. And the earth was without form, and void [zero or chaos]; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The Hebrew expression is *day one* (cardinal). The day is numbered at the end. Then follows the detail of the second day, and the number is reckoned when the day is completed. The numbers succeeding the first, are ordinal numbers. The Christian era began to be reckoned in Italy in the sixth century, and in the eighth and ninth centuries in Gaul. Regardless of how the reckoning was ordered from that time, which history does not determine, we will institute for Koreshanity the true system and obviate confusion, and in so doing



we institute an agreement between the number of years and the figures representing them.

In the Hebrew, the "beginning," the starting point of the first day, before the day is numbered, is feminine, and zero is representative of the feminine, because in the feminine obtains the function of construction or creative power. Matter is expressed by 0 or zero, and is mater or mother. The circle with the dot in the center— $\odot$ —is the union of matter and spirit, and is the number ten. Understanding that zero is the symbolic expression of matter, which without spirit is of no value, we may comprehend wherein arose the common misconception of the creation of the universe from nothing. To emphasize the foregoing, we introduce the accompanying diagram: The bars each represent ten periods of time. At the beginning of the right hand bar, we place the circle (naught) in unit's place. If the naught can be employed to represent fractions of an integer in numbers, it can be so employed because the thing represented can be thus defined. Across the



A.—At A, the middle of first tenth of right hand bar, we have no "one," but five-tenths of one.

B.—The divisions of the first tenth of the circle on the right, are tenths of the first space, and are represented by: 0.0; 0.1; 0.2; 0.3; 0.4; 0.5; 0.6; 0.7; 0.8; 0.9; 1.0. The figures represent the zero segments of the circle; its name is zero all the way through.

circle (naught) ten perpendicular spaces are drawn, to signify the ten parts or fractions of the whole number. We say 1 tenth, 2 tenths, 3 tenths, through the unit's space. The place of ten is at neither one of these spaces, nor in any fraction of the tenth part, until the tenth space is complete; because the spaces do not represent completion, but chaos, which is represented by the naught until we reach the limit of the integer.

Where shall we write the figure 1, which represents the first integer? We must write it in the space representing ten, one remove from the unit which is represented by zero; and we must continue to do this throughout the second space, until that space is complete, saying  $1\frac{1}{10}$ ,  $1\frac{2}{10}$ ,  $1\frac{3}{10}$ ,  $1\frac{4}{10}$ , thus throughout the second space of time, until we reach 20's place; then we may say 20,—two tens, or two integers of time, always bearing in mind that naught, holding unit's place, is the

zero point. Figures as representative in the decimal system of notation, are of no use as abstractions. They are useful as applicable to something. If we have naught in unit's place, then, if employed to denote time, we must have naught in time's first place, until that place is complete, and this naught must be all that the naught in unit's place is intended to represent.

If we assume that there is no naught in time, and attempt to count time with the decimal system and not apply it according to its representation, we will inevitably come up against a snag. If we count the ten spaces, calling the first space 0 or zero, counting at the end of the space instead of the beginning, we have space one and the number 1 in agreement. But if we say 1 at the beginning of the first space, where we only have a fraction of that time, we have counted one too many; as we count 1 when we have no space to fit it. We follow this method until we have gone through the ten spaces. We have placed *naught* in *unit's place*, defining it or naming it unit in *ten's place*, one space removed. When we get to the end of the ten spaces of the right hand bar of the diagram, we have the number 10 to name the spaces or periods of time. The number 10 agrees with the number of spaces, because we had naught, or no integer, and so wrote it until the space was ended. Now, when we get to the end of the ten spaces of time, counting from the beginning of our spaces instead of at the end, we begin to count 11, a space not marked because it does not exist until you have gone through it, hence, under that method we have ten spaces, but the numeral 11 to count them. It will be seen now, that if we put zero at the end of the ten, we are not counting 11; thus we have an actual zero in time, to conform to the abstract zero in numbers, which we have employed to represent time. The confusion has arisen in not having an agreement between the spaces of time and the numbers representing them. All this is obviated by using zero for the first year.

It may be interesting to inquire into the source of the Arabic system of notation. The Arabs were the descendants of Abraham. When Moses fled from Egypt to Midian, he took up his abode with the Midianites—the representative tribe of the Arabian people. From them he derived his decimal system of numbering and organizing his people. Thence, also, he derived the ten commandments, for Jethro (Raguel) was the instrument through whom God gave the Decalogue. The Midianites were the offspring of Abraham, and as Abraham came from Ur of the Chaldees, he no doubt transmitted to the Arabians the Arabic, or that which is called the Arabic, decimal system.

It will be noticed that in the handling of the subject of the disputed chronology, we do not pretend to say who is right. But if one party to the discussion posi-



tively asserts that the question is beyond dispute, the attitude taken by Capt. Davis of the Naval Observatory, he makes an exhibition of his defective historical research; because history gives no clue by which we can

determine the premise of the centurial chronologist. Each is right, according to the premise of each. With the system we present, there cannot be any dispute, because the premise is absolutely known to begin with.

## Names and Personal Manifestations of Deity.

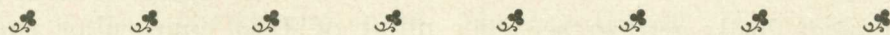
A READER of the Koreshan literature has challenged us in the following language: "I defy you to interpret this verse: 'Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.'" Acts iv: 12. This was a statement of Peter 1900 years ago, spoken for *that* time, and *in the present tense*. Peter did not say there *was* no other name, for if he had he would not have told the truth; for Moses saved the people of Israel in his day, according to the time and kind of salvation. Moses *was* their Savior. It was for this reason that the Jews refused the then present Savior, for they said: We have Moses and the prophets; what want we of this man?

Peter did not say there will be no other name, for he would not have told the truth. He said, "there *is* none other name." That was the only name *then* in the world,—not Jesus, not Christ, but the *personal* Lord, the person being the *name* of God. Peter declared the truth in the present tense 1900 years ago, for *that* time and *that* people. Jesus the Lord was then present; for he was then in his church, where he had entered by the operation of the Holy Spirit. At that time there was not, nor could there be any other name; hence the language of Peter: "There is none other name *under heaven* given among men, whereby we must be saved." This—even though we should admit that *is*, present tense, means there *will not be*, future tense—does not militate against the claims of the prophet Elijah, for it is said of him, prophetically, "There stood an angel *in the sun*" (*in heaven*), not *under* heaven. It does not follow—even admitting that *is* does not mean *is*, but there *will not be* (future)—that there can be any contradiction, because when the *Sign*

of the Son of man comes at the end of the age, the Bible declares him to be *in* heaven, not *under* heaven. "Then shall ye see the sign of the Son of man *in* heaven,"—not *under* heaven.

What is the sign of the Son of man, to be manifest before the great day? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Will Elijah be manifest before the great and dreadful day of the Lord, in fulfilment of this Scripture? "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him [not they who] that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God [God's name will be written upon the man who overcomes], and the name of the city of my God [God will write the name of the city of my God on the man who overcomes], which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my *new* name." This is "the revelation of Jesus Christ, which God gave unto him [to Jesus], to show unto his servants." Now Jesus the Lord said to John the Revelator: "Him that overcometh will I [Jesus] make a pillar in the temple of my God, and he shall go no more out: and I [Jesus] will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I [Jesus] will write upon him my new name." Revelation iii:12.

When the Lord comes as the Sign of the Son of man, he will have a new name, as it has been predicted of him; for God does not come in different dispensations in the same personality, nor in the same name, though it be the same Lord. This is for those who can believe, not for apes.



It is questioned why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christendom, or in the existing religious system?—the only mausoleum of original and primitive Christian purity. There were two things, coöperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age: The first was his doctrine; the second, the practical application of it to life. He taught his disciples the law of love, which essentially included the principle of united life; he then made them not only apostles of his doctrine, but the practical exemplars of

it in their use of worldly possessions. He performed this last by the institution of the common treasury, from which Christianity has declined through its amalgamation with paganism. Christianity has forsaken its principles and substituted the pagan system. This was as much a necessity as the dissolution of seed that is sown, is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the church; and the power which caused its fall or declension was the pagan system with which the church entered into adultery.



# The Secret of Successful Communism.

BERTHALDINE, MATRONA.

FOR THIRTY YEARS KORESH, the Master of the science of exchange, has been publicly and privately instructing men as to what constitutes "sound money," or its legitimate medium,—certificates of use performed. The proceeds of industry belong to the industrious. He has also been untiring in his efforts to establish Bureaus of Equitable Commerce. Absolute experience, as well as the illumination of absolute science, reveals to him as a natural man, that all men need a thorough mental and moral transformation, to become established in social and commercial righteousness. During these thirty years of service as a prophet, progressive minds have been rapidly developing to a state of receptivity to his final and effective instruction in the principles of commercial equity. As a result, numerous experiments have been, and are being made to institute coöperative industries, social communities, labor exchanges, etc., with the determination to have labor recognized as the only legitimate capital. Thousands of men—subject either to his exoteric or reflex esoteric influences—have become able advocates of the destruction of the present monetary system, and the substitution of labor certificates. We quote from the New York *Herald* an amusing testimony by Solomon Sloan, to the progress of some Koreshan concepts. [See page 13, this issue.—EDITOR.]

"A greater than Solomon is here," destined to introduce the use of "sound money," and to establish commercial equity in earth on a basis so scientific, that it will endure as long as commerce—the central principle of life—exists. Industry and economy are the prime fundamentals of all true wealth. Coöperative industry and the economics of a communal groupate system of social life, together with the equitable exchange of the products of labor, value for value, when instituted under the influence of a new rational, scientific religious system, will result in a wealth of resources of normal enjoyment, at present inconceivable.

We note with interest the new movement of the Christian Socialist party, directed by Prof. Herron and Mayor Jones of Toledo; and also the sage comments of the Chicago *Tribune* editor upon its probable fate. He says:

When these men of *many minds* finally get together and start the machinery of the ideal community, the wheels may run smoothly for a time; but eventually there will be a jarring and clanking of machinery, and unless precedents are entirely reversed, the wheels will soon be running so wildly there will be a clash and the ideal community will collapse.

The one fatal slip in the calculation of reformers, is their omission to take human nature into consideration. Not the human nature of others, which they are agreed is all wrong, but their own natures, which they fancy are all right.

This "one fatal slip" referred to by the editor, is a slip omitted altogether, theoretically and practically, from the program of all Koreshan efforts to establish communism and coöperation. Koreshan Science, the basis of the Koreshan System of United life, enlightens every Koreshan concerning the location of the "man of sin."

It sends him to a good clear looking-glass, with the understanding that he was conceived in sin and shapen in iniquity, doomed (body, soul, and spirit) to corruptible dissolution. After a careful scrutiny of himself in the mirror, with a scientific understanding of the life and character of the Lord Jesus to clear his vision of himself, he finds it difficult to enjoy the constant companionship of his own "man of sin," and has less difficulty in conceiving why he is so frequently a sore trial to others.

Furthermore, Koreshanity teaches its disciples that there is no hope of their being radically different, or any better able to enjoy themselves or others, until they place themselves in certain relations to God and their fellows, and by obedience to certain clearly specified and scientifically interpreted laws of sacrifice effect a transformation in themselves, which will make them sons of God and the genuine brothers of the Lord Jesus Christ,—the Son of man.

The science of the Decalogue, upon which Koreshan community government is based, gives every member to understand that the anthropostic world—like its physical environment, called the universe—must have a pivot of destiny, a Guiding Star, an imperial solar Center, with an exoteric voice speaking with authority the will of the divine mind, in intelligent appeal to the rational faculties of men, to the end that they may will to do God's good pleasure, which the reasoning of God with men has made their own. Furthermore, the science of Koreshanity reveals the omnipotent results of polarity in every domain, and demonstrates that in the human domain God may, by its application, be made to absorb men, and men, the mind of God, until conjunctive unity of God and man results, and the Gods walk with and in men, producing the divine brotherhood.

Koreshan Science has scientifically located the natural pivot of human destiny in man, by its scientific interpretation of Scriptural prophecies; and in the communal relationship of his disciples with himself, they become unified by him, to forbear with one another in love, until God as a consuming fire burns out their dross, and welds them by bonds that make all things possible, in the name of Him who expresses to them the mind of God concerning those who love him. The religious passion is the strongest and deepest in human nature. It is the one destined to swallow up all others in the exercise of its powers, to restore men to the divine image and likeness.

The Guiding Star Assembly, the primary communal nucleus of the Golden Age order of things, depends for the realization of its ideals and age-lasting life, in constellated groups of human fraternities, upon its recognition of the laws of Messiahship. It conserves its vital energies and sends all "its tithes into an appointed storehouse," the Messenger of the Covenant, prophetically indicated as now due, and astrologically demonstrated as present with men, and scientifically active in



the exercise of his Messianic powers. The Scripture promises are:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. iii: 10. \* \* \* I will give them one heart, and I will put a *new* spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances. Ezekiel xi: 19.

The primary distinction between the Koreshan community, from a worldly standpoint the most despised and least of all coöperative societies, is as vivid as

lightning. It is this: that, unlike all other social groups, it is intelligently and scientifically polarized in the prophetically authorized Messenger of the Covenant. In him they recognize the anthropotic Sun of human redemption. He is enlightening the world with the science of the universal laws of organic unity, and is organizing the Guiding Star Assembly of communistic coöperative industry, for the purpose of polarizing its energies in order that the prophecies may be fulfilled; the divine order restored; the seed of immortality quickened to the newness of resurrection life; the Father manifested, and a new people created to inhabit the earth for ages to come.

## Fanatics and Fanaticism.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

The idea that any one person knows it all, must tend to perfect egotism and fanaticism. There is not even a good reason for expecting that the last generation of Christians will know the whole truth before the Spirit shall have finished the work of leading and regeneration—when we shall be brought face to face with Christ, be like him and see him as he is. Paul clearly shows that perfect knowledge is not gained until we reach the future state, when we shall be spiritual and immortal. I. Cor. xiii: 9-12; xv: 42-54.

These truths carefully considered may guard against all claims of infallibility, and also prevent delusion and disappointment. Christ does not return to his church in the flesh, but the Spirit brings the church up to the meeting place—the mid-heaven, represented by the middle apartment in the tabernacle. When Christ said: "It is expedient for you that I go away,"—leave the flesh condition—he stated an important truth that cannot change. The Spirit's presence and guidance are better than those of Christ in the flesh. The limitations of the flesh are no longer his. The personality of Christ's return to meet his bride does not necessitate his coming again in the *flesh*—the mortal state. The church must graduate under the Spirit's guidance.—*The World's Hope*.

THE WRITER will probably admit that Jesus, who was a man, had all knowledge; was he therefore an offensive egotist and a fanatic? So said the Jews then; but what says the world, including an apostate church, today? If by reëmbodiment He should come again, as he said he would, would he be any more an egotist and a fanatic? It will all depend on whether He possesses the knowledge or not. Jesus said to the Jews, "If I should say I did not know, I should be a liar like unto you." The Jews knew—as the writer of the above article knows—that God did not need to come into a human body. He was a great Spirit, and could better manage the affairs of the world without putting himself into the limitations necessary to a human body. If the Jews reasoned correctly then, this man may now. But *how* does he know that which he puts forth so dogmatically? It is not the teaching of the Bible, for the Bible declares Christ to be seed, sown in human hearts to produce a crop like itself, in the harvest which it affirms to be in the end of the Christian age.

May there not be egotism and fanaticism in such teachings? In fact, are not egotism and fanaticism the rocks on which ignorance, or imperfect knowledge, is perpetually being stranded? But we are told that "Christ does not return to his church in the flesh."

Then He will not come back as he went away, as was declared of him. But the Scriptures declare him to be seed, that was sown in good ground—human hearts. Invariably, when seed is sown, it comes back in the time of its harvest, in its own body, and in no other way. The idea that the Holy Ghost is operative in the apostate church of the present, is found in the teachings of the church, but *not* in the Bible. Now, as in John vii: 39, there is no Holy Ghost, for the reason there assigned: since the Holy Ghost, the divine seed, like other seed, died in order to its reproduction in the humanity about to come forth in the resurrection of the dead—now at hand. It will not again be operative as in the seed sowing in the beginning of the age, until it comes again, as it did then, by a holy body going away to Holy Spirit; when there will be another seed sowing as then.

The Holy Ghost is one Spirit, having the same characteristics wherever and whenever manifest. The most marked effect that it produced upon the men who received it when it was poured out, was that every one of those who received it went and sold his possessions and brought the proceeds and laid them at the apostles' feet, and distribution was made to every one that had need. No man will pretend that such is the effect of the reception of what the church of the present imagines to be the Holy Ghost. The absence of such results is proof positive that the spirit received is not the genuine Holy Ghost. It proves also that the people who so teach are among the egotists and fanatics.

Neither does Paul teach that no man will have perfect knowledge "until we reach the future state, when we shall be spiritual and immortal." When Jesus—who was a man—was in the flesh, he was *not* in the mortal state, therefore those who will be reproduced from him will not be in the mortal state, though they are in the flesh. Both the tree and the apple which are produced from a bud, or graft, are the product of the life-spirit which was in the bud, or graft, united with that of the seedling, hence are not simply natural as was the seedling into whose circulation they were placed, but are naturo-spiritual, spiritual-natural,



having the higher quality of the bud or graft. This higher quality of spirit-life can not come, except in its own body. No more can the holy life-spirit that was in Jesus, come back to earth except it come in its own higher quality of the human body in which it came before. Such are the plain teachings both of common sense and the Bible. A future state in which spirits (or spiritual beings of human origin) exist, which have not a human body, either their own or one they inhabit, is a fiction of the church, not a teaching of the Bible.

True, Jesus uttered an important truth that cannot change when he said: "It is expedient for you that I go away;" and an equally important and unchangeable one when he said: "If I go away, I will come again and receive you to myself,"—my own quality and condition; and when he comes he will be the same being that went away, just as the wheat that comes in the harvest is the same that went away at the time of seed sowing. Sameness of spiritual and material substance constitutes sameness of being.

There are people who suppose that all truth is in the world, but that no one man knows, or can know it

all; and that the claim to such knowledge necessarily indicates that the maker of such claim is an egotist and a fanatic. If all knowledge is in the world, and has been, the world can have no benefit from such knowledge until some man comes who is able to unite these *disjectae membrae* into one body of knowledge. Such a man must necessarily be possessed of all knowledge. Paul clearly teaches that such a time and, of necessity, such a man, are coming. "When that which is perfect is come, then that which is in part will be done away." He is plainly speaking not of some future spiritual world, which exists only in the imagination of the theologian, but of this natural world.

Great truths never come to the world except through a man. Certainly this greatest of all truths, which makes a harmonious whole of the present fragmentary conditions of human knowledge, cannot be an exception to the universal rule. The truth, the man who comes as its embodiment, is already here, and will be the great, the true, the divine Egotist, whose right it will be to say, as did Jesus, not, God bids you do this, but "I bid you;" speaking "with authority, and not as the scribes."

## In the Editorial Perspective.

THE EDITOR.

NINETEEN HUNDRED years ago, the Christian prophets foresaw the conditions which would obtain in the modern religious, social, and political world. They stood on the great divide of the dispensation, and saw with the prophetic eye, the operation of the forces of progress and of retrogressive evolution; they saw the church decline, wars prevail, and the storm-clouds of revolution sweep over the world; they saw political corruption, human degeneracy, and sensualism, and the perversions of civilization. But they proclaimed the gospel of glad tidings; millions caught the keys of faith and hope, and the multitudes looked for the millenium of peace. Peace has not yet come; the ideal civilization has not been realized; and humanity has not been purified and saved. Instead, the opposite conditions obtain; and the path of Christianity through the age has been strewn with human blood and the wrecks of revolution. Despots have reigned on Christian thrones; and the powers of darkness have controlled the external affairs of nations. Christendom has blotted the pages of history with the greatest crimes of the dispensation. The church married the state, and was divorced again; and she now consorts with the money gods. The church has intoxicated the world, and she has psychologized the millions; and today, the world boasts of the achievements of civilization through the influence of Christendom. Apart from the science of human progress, an age of war following the coming of the Prince of Peace, appears to be a palpable contradiction; nevertheless, that which followed the coming of Jesus the Christ has been in the order of law, operative to bring humanity to its destiny. War always attends the march of the Almighty through the hells of humanity, for the natural and spiritual worlds are correlated. The chemist determines to make a new product; he places two or more chemicals together, knowing beforehand that they must war with each other in the processes of transformation. The farmer sows seed in the soil, and prophesies a harvest at the close of the season; but he knows that death and corruption of the seed must obtain in the

processes of reproduction. The Christian prophets knew that following the sowing of the divine Seed in the mortal soil, the very elements of life must disintegrate; that in the cross of the divine mind with the sensual flesh of humanity, an age of war would come; hence, the proclamation of the new kingdom of God in the resurrection of the seed, and the prophetic forecast of an age of conflict, ere the kingdom appeared. The law of retrogressive evolution provides also for the resurrection of fallacy—the appearance of the antithesis of divine truth and its application to human affairs; hence, the world's wish for peace,—not because the world is growing better; but because the church and the world, in their conservatism which results from the consciousness and fear of impending judgment, desire to escape the inevitable woes in which the curses upon the world must ultimate.

Koreshan Astronomy reveals the fact of the interdependence of the shell of the earth and the solar nucleus at the center. This necessitates the conclusion that all the so called elementary substances which comprise the earth's shell are also in the sun, because the source of supply of the sun's fuel is in the materials of the earth; and the source of replenishment of the materials of the earth is the sun. The materials of the earth are continually being decomposed; and the shell is being continually replenished through the materialization of gravic energies which descend from the sun. The perpetuity of the physical cosmos depends upon this interdependent relation of center and circumference; and the Koreshan conclusion at once settles the question of the sun's source of fuel supply; and the kinship of the earth, sun, and stars is demonstrated by the fact that all substances found by modern spectroscopists to exist in the sun and stars, are substances known to exist in the earth. But another fact is apparent, which is used as an argument against the nebular hypothesis, and at first glance may be considered as an objection against the Koreshan Cosmogony; and that fact



is, that only about twenty-five elementary substances found in the earth manifest themselves in the spectrum of the sun's chromosphere. There is not the slightest trace of gold, silver, silicon, chlorine, bromine, iodine, and many other substances; while there are iron, titanium, calcium, nickel, etc., in abundance indicated in the lines of the solar spectrum. Why this discrepancy? What is the meaning of the absence of these well-known materials? It means that the astronomers cannot analyze the central sun; they observe only the image of its light pole, and they merely analyze sunlight, the rays of which transmit but a portion of the many qualities of solar energies. Thousands of qualities of subtle, ultra-penetrable, gravic energies radiate directly from the central nucleus and materialize in the earth's crust; they are energies which do not refocalize in the visible or projected sun, and which, consequently, never become subjected to spectroscopic analysis.

Ignorance of the purpose of existence is the cause of the indefinite aim in the life of the vidual, and the awful indifference concerning the welfare of humanity. As long as the question, Why do we live, remains unanswered in the mind of the world, the vidual is at sea, not knowing in what direction to steer his bark, which is tossed mercilessly upon the waves. He drifts under the darkness of the clouds which overcast his mental sky. If the viduals of humanity but knew why they are here, they would be enabled to do that which is consistent with the fact of existence; and instead of the future being a dark unknown—a blank, a burning hell, for the majority—each man could mark out his future in the light of reason. With the conception of but one lifetime, men near the tomb in a state of passivity, resisting nothing; the object of life crushed out; as he thinks he leaves the natural world never to return. The world needs to know itself, that it may conquer the enemies of human happiness, destroy discontent, and remove uncertainty. The desire to live again is persistent enough to bring the vidual back again to take up the threads of life, the lines of experience where they were broken in the common human catastrophe—corruptible dissolution. If it is possible to live once, it is possible to live again! Indeed, a natural life following the career of every personality, is demonstrated by the fact of present existence; for the dead are inseparably connected with the present living. The question of what becomes of the man who dies, is of greatest interest to every vidual; it is supremely personal, because it affects the very heart and life of every man. Science alone can flash the light upon the human intellect; philosophy appealed to the soul, but the age of philosophy has passed away. Koreshanity takes up the tangled skein of human existence, and begins the weaving of the new garment with which to clothe the world of the future. A nucleus is being prepared to enter a new plane of natural existence, in the attainment of immortality in the flesh; and from that plane, the light of science will shine down upon the world at large, and teach all that is pure and sublime, and enable the masses to embody in a world of happiness and rejuvenation!

A Catholic university publication contains quotations from thirty six different writers from the sixteenth to the nineteenth century, prophecies concerning the ascendancy of the United States of America as a world-power. The world is now feeling the force of American influence; but its power is only a suggestion of what is to result from the establishment of the coming divine Theocracy, the science of which is contained in Koreshanity. We quote the following summary of the prophecies from an exchange: "Out of all these prophecies and forecastings, there rises the complete and splendid vision of a boundless new State, whose language shall be English; whose citizens shall be

the new cosmopolitan race; whose industry and commerce shall flourish incredibly; whose power shall be irresistible; whose territory is the very best; and whose political unity shall be invincible. It is to cover North America, including Canada, Mexico, and the Antilles, making a state greater than Alexander conceived, or Cæsar conquered. Ideal manhood, equal rights, unchecked and unhampered development of every human capacity hold sway. Any European power that withstands it will go down in the conflict, leaving the Union even more powerful and glorious. Its people shall be able to cross it easily in every direction; and to circumnavigate it with least discomfort or delay. Ancient Europe will be compelled to modify its monarchies in face of this progressive democracy. Here is a new upbuilding of society from its very foundations."

A journalistic curiosity is soon to appear in the West; the Topeka daily *Capital* is to be turned over to Rev. Chas. M. Sheldon, the author of the famous book, "In His Steps," to edit and manage for six days, "as Jesus would." He will have charge of the news departments, business, and advertising, for the purpose of illustrating to the world a modern clergyman's conception of how the Almighty would run a daily newspaper. The scheme was hatched last July at the great Christian Endeavor convention at Detroit, Mich; and the plan was proposed to the *Capital*, and accepted. Of course it will be a novelty—something extraordinary; and people all over the country will purchase copies out of curiosity; in the meantime, the proprietors of the daily are laughing in their sleeves at the prospect of widely advertising their publication! We do not believe, to begin with, that the plans of the Almighty originate in the degenerate church; nor would He countenance modern Christians as exemplars of divine principles of righteousness; and we do not believe that he would be caught engaged in a gigantic advertising scheme of corrupt journalism. If the Almighty were to take possession of a great modern daily, and express through it his own views of the modern world,—the clergymen, the scientists, and the politicians would boycott the publication at once!

The Roberts polygamy case furnishes the basis of discussion of Mormonism in the daily press and magazines of America; and the people are again reminded of the power of the Mormon system in the West. There centers about the Mormon temple in Salt Lake City, an organic unity which is surprising the world. It is asserted by cosmopolitan writers that considered purely as a political economist's scheme, the system is today nearer to being a successful effort to inaugurate the brotherhood of man than anything ever tried; that here is a social and political force to be reckoned with, with its marvelous influence over the individual, its million of adherents, and its ownership of Utah; and that the Mormon church binds its adherents with the strongest bond known under heaven. It is at once a religion, a fraternity, and a trust. Church, social, and secular affairs are all under one system of control. It is represented by the press as a gigantic octopus, whose body is the church, and its tentacles the organic forces which are reaching out through social and industrial avenues to absorb the wealth of the West. Its power is religion, a demonstration of the fact that religion, whether true or false, constitutes the central and persistent force which unites peoples. Mormonism is an imitation of the Judaistic system, a reflexed antithet of the divine Theocracy.

The best practical work that the modern church is able to do, is in the line of popular charity. Instead of eliminating the forces and factors which create unhappiness, poverty, misery, and disease, the church builds homes for the poor, soup-houses for the hungry, and hospitals for the sick. The church praises



and helps to perpetuate the very institutions and conditions which oppress humanity, while canting about purifying and civilizing the world! Charity is but an opiate administered to deaden the pain from the wounds inflicted by Christian civilization, in the enslavement of the masses to the money power and a false system of commerce. The church claims to exemplify the principles of righteousness; but the influence of Christendom—since the apostasy and corruption of the church—has been otherwise than benign. The Christian church was never intended to redeem the world from the curse until, through the processes of divine progress, the philosophic truth of Jesus the Messiah should ultimate at the end of the age in the Science of all Truth which, in its application to all human affairs, is destined to usher in the Golden Era of humanity.

Scientists endeavor to resurrect the dead past by researches in archeology and geology; by endeavoring to trace language to primary roots, man to protoplasm, and the universe to nebulae. It is but the endeavor of the ignorant mind to form conclusions from the external world without a corresponding consciousness of that world in the mind. The past will be resurrected when the climax of human progress is reached; when that which constituted the roots of words in past perfection of humanity, comes again; and when the scroll of history rolls together in the summing up of all experiences in individual consciousness of the laws of being. Then man can begin to reason and know what the universe was, is, and will be; whereas, through empirical methods, without possession of the keys which link analogous things together in the chain of infallible logic, the unilluminated mind must now confront, but never solve, universal problems. The past is resurrected in Koreshanity; in it all lines of truth converge; and in its completeness, it constitutes the scope of Deific perspective—the universe and all it contains.

We would not notice a ridiculous editorial in a recent issue of *Free Society*, an anarchist publication, did it not afford an opportunity to point out a glaring inconsistency. We recently gave a brief and careful digest of the views of Hon. Carroll D. Wright concerning the labor problem; and the little sheet referred to, took occasion to say that we misquote and misrepresent people who have done noble work in the cause of industrial emancipation; and further, to repeat scurrilous stuff which has appeared in the daily press at San Francisco concerning the conduct of Koreshan Institutions. Some years ago, four anarchist propagandists were hanged in Chicago, and a number of others imprisoned, hounded to martyrdom by Chicago police and the sensational press. The inconsistency of *Free Society* is in denying the reports and charges of the press in the case of the anarchists, and accepting without question, reports from the same source, concerning the Founder and disciples of Koreshanity.

The absurdities and superstitions of the modern church are in themselves productive of infidelity, and occasionally agnostics rejoice over the conversion of some prominent man from Christianity to skepticism; but there are instances of conversion of infidels to the ranks of the church. The latest is that of a Toledo lawyer, who has been an infidel for forty years, and has spent a lifetime in collecting a library of infidel works, which he has now burned in a church furnace. The principal spirit which wrought his conversion was that of his wife, who has been dead some years. It is the old story of the influence of the dead over the living; and if we may judge from his description of his conversion, we may conclude that he has been led, not by divine influence, but by the spirit of his wife!

A California clergyman announces his retirement from the ministry, on the ground that he desires personal liberty which

the church does not grant to its preachers; he concludes that the church is no place for a young man who wants to do as he pleases. He wants to dance and take a drink of whiskey whenever he wishes, and to indulge in the use of the slang of the common herd, the mob. He does not desire to be a hypocrite; but his honesty is the honesty of degeneracy. He has discovered hypocrisy, and the fact that the claims of the church are spurious; but he does not make the matter any better by considering that many of the practices the church condemns, are righteous.

Churchmen are looking for prophets that are dead, while seeking to find the profits which the competitive system brings to the men who defraud their neighbors. The latest discovery of Dr. Gunsaulus, of Chicago, is that "John Ruskin was the Elijah of the nineteenth century. He lived a pure life, and seeing the end, cried out, 'Let me die,' and his appeal has been heard." Prophets who die are not the prophets who fulfil the prophetic declarations concerning the mission of Elijah the prophet. Elijah went out of the natural world alive; and when he reappears in his final embodiment, his cry will not be "Let me die," but, "I will conquer death and live!"

The apostles of Jesus taught that the universe is an expression of the divine mind—that the invisible things of God, even his eternal power and Godhead, may be understood by the things which exist in the natural world; and Pope said that we may "look through nature up to nature's God." Function cannot be understood without an analysis of form; and the knowledge of the form of the physical cosmos is absolutely necessary to a comprehension of the laws and functions which inhere in it. The Almighty is inseparably connected with his universe of creation; and the science of cosmogony and the science of theology, in Koreshanity, are likewise inseparable.

The world needs a higher civilization for the civilized; more communism in the commonwealths; more mind in thought; sense for the insane; greater vitality in life; the universal remedy for disease; education for the teachers; co-operation in industry; justice in the judges; less work for the workingman; prosperity for the people; social purity in society; truth for the truth-seeker; genuine science for the scientists; reform for the reformers; better cities for the citizens; harmony in humanity; order in government; a King for the kings; a Messenger to the multitude; the death of mortality, and destruction for the devil!

Maude Ballington Booth wishes that it "cost more to be a Christian, especially in the fashionable and respectable church," for she believes that the "church members find it too easy." No, they do not find it too easy; it is easy to claim to be righteous, saved, and purified; but if they were once to undertake to be so, they would find it to be the hardest thing ever tried! The hard time of the church is coming, however, in the woes and plagues to be visited upon Babylon, in the breaking-up of the old order of the world; then the church will pay the costs of the trial and suffer the penalty for its crimes!

A western clergyman has discovered that there is no harmony between the Bible and modern science; and startles his congregation by announcing his convictions. He says he "cannot believe blindly against the truths which history, science, and reason reveal." He has been believing *blindly* all these years; and now determines to turn his credulity in the direction of the vagaries of so called science, in the endeavor to discover the Garden of Eden in the jungle, and to trace his origin to the chimpanzee.

A law is desired by monument dealers to enable them to seize tombstones for bad debts. No doubt surgeons will now



ask that they have the privilege, in case of non payment for services, to capture the limb of a person on whom they have performed a surgical operation; and the physicians may levy on the entire person if he has put medicine into the stomach of the patient!

Next to a fat purse is the stiff upper lip,—on the face of the millionaire, the money-lender, the speculator, the business man behind the counter, the rent collector, the confidence man, the robber on the highway, and the hold up on the street.

The world is inhabited by question marks, who find no solution to their problems; but mystery seems to answer their purpose.

The modern idea of death as the gateway to heaven, is the *die* in which millions of minds are cast.

The British campaign in South Africa is resulting in millions of votes in favor of the Boers.

By their fruits ye shall know them, even though they put the best at the top of the basket.

The daily press co-robber-rates the conclusions of the money gods.

Modern aristocrats believe that the earth is a charity ball!

The Golden Rule is longer than the merchants' yardstick.

Money is the cosmopolitan capital of the modern world.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Making Gold for the New Jerusalem.

EDITOR FLAMING SWORD:—Will you please answer through THE FLAMING SWORD, the following questions?

(1) Where is that man Brice that you said sometime ago had a plant for the manufacture of gold? Has he ever made it a success, and is his plant still running? You said at the time that he had announced the discovery of a process of making gold; and you also said that the Founder of Koreshanity had already known the process by which gold could be made. Why is it, if he knows how to make gold, that he does not make some? That would be a much better plan to overthrow the gold market than any other.

(2) When will you commence to build the New Jerusalem in Florida? Or is it all talk? Will you in fact, build it soon? I mean an actual city. You will favor me by replying to these questions in plain words so I can understand them.—M. E. H., Harrisburg, Ore.

(1) If the flooding of the money market were the best way to overthrow the money power and to reform the world, then the best thing we could do would be to make gold by the ton; but if the money power must be overthrown some other way, then we should be doing the other thing. The destruction of the love of money must accompany the abolition of that which the world calls money. We know where the root of all evil lies; and the Founder of Koreshanity is laying the ax at the root of the tree, in the application of genuine science to human life. At the present time, we are engaged in the work of preparing the world for the destruction of money; and we know that the work we are doing must precede external reform. Money is not merely gold, silver, and paper, minted and printed by the government; false money obtains in the domains of sex, church, and secular commerce; and the purification of life and relations in these domains is first necessary.

At present, we have more important work in hand than manufacturing gold;

for the application of truth to life is prior and superior to all other work of world-reformation. If it becomes necessary to gorge the golden calf, gold will be made by men possessing a knowledge of Koreshan alchemy. The making of gold by chemists has not passed the experimental stages; and to them it is a costly process. The Chicago man Brice, became involved in debt because the labor and expense amounted to more than his products; and he was forced to close his plant, as the insolvent merchant must close his doors in obedience to the sheriff. Dr. Emmons, the noted chemist of New York, is reported to have sent gold made from silver, to the U. S. mint; but he has made little progress in its manufacture, because the cost of manufacture amounts to more than the value of the gold. When Koreshans make gold on a large scale, it will be for the New Jerusalem; Koreshan inventions will be for the benefit of the people of the new age.

(2) It has been but a few years since the founding of the Koreshan Colony in Florida; and the time is not yet for the building of the city of the New Jerusalem. It will be built when the competitive system is overthrown. When Plant, the railroad magnate, stood on the site of the city of Tampa, Florida, and said, "Here I will build a city!" it was all talk,—but it was talk that meant something. The Mormons planned a new city; they undertook to build it at Nauvoo, Illinois, but they were driven out. They went to Jackson county, Missouri, and made another unsuccessful attempt; and then they went across the plains of the West to Salt Lake; and today Salt Lake City is the result of that which was "all talk." Sixty years ago, Chicago was but a village in a swamp by the Lake side; now, it is a city of 2,000,000 inhabitants. The actual work of building the

city of the New Jerusalem, on the ground already located, will be well under way during the first thirty years of the new century. There are people living today who will witness its construction.

### Gaining the Whole World and Losing the Soul.

If you will please explain to me how Koreshanity interprets the question, "For what is a man profited if he shall gain the whole world and lose his own soul?" you will do a great deal for me. You know the common idea of soul and spirit does not agree with Koreshanity.—G. B., Little Rock, Ark.

The laws of involution provide for the inheritance of the universe by man; that is, a man may become the microcosm, or little universe, through the processes of involving the great universe in himself. When he has so involved the world in himself, he has gained the *whole world*, and becomes the seed of its perpetuity.

Every seed involves the life of the plant; it inherits the life contained in the blade and stalk; and the seed stands at the apex, with powers of reproduction. Suppose it should retain its own life—what would be the result? It would abide alone; it could not reproduce itself. If it reproduces itself it must *die*, and lose itself through death in the soil. Then what profit is it, if the seed gains the life of the whole plant, and loses itself? It performs a use; it perpetuates its own life through functions of reproduction, and the harvest is the result.

Look at the context in which the quotation appears. What is Jesus endeavoring to impress upon the minds of his disciples? He announces the law of self-denial, and the fact that salvation obtains through processes of losing life. He had power to lay down his life, and he had power to take it again; he had power to die in the soil of the mortal world, that he might resurrect it in the



harvest of the dispensation. He was the divine Seed and was sown in humanity; through his cross with sensual man, he lost his soul, but he will find it again in accordance with the eternal law he announced: "Whosoever will lose his life shall find it."

What will it profit him to involve the whole world, and pour out his life again? Why, does he not state what the result will be to himself? What is His immediate answer to his own question? "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." He performs a use for humanity; he exercises the creative function, and impregnates the church; he sows himself in the soil of the mortal will, and dies that he might bring the reward of sonship to as many as received his baptism at the beginning of the dispensation. Through this process He "gave unto as many as *received him*, power to become sons of God." God alone can gain the whole world; and he alone can lose his life so effectually, according to law, as to save others. The clergyman perverts the meaning of this question. Jesus was not talking about the perdition of sinners; but about the law which necessitates the *sacrifice of God Almighty* for the perpetuity of his own life and the life of humanity.

#### Plumb-Lines on Eiffel Tower.

EDITOR FLAMING SWORD:—I have had the pleasure of the perusal of the publication, the CELLULAR COSMOGONY. I will say that the book is very interesting. I will not attempt to contradict any statement made therein, and prefer to say that the experiments and conclusions are strictly reasonable, beyond interesting. I herewith send drawings illustrative of a certain experiment which, I dare say, you have not as yet, put into execution. [Diagrams show plumb-bobs suspended by fine wire, 100 feet apart, from brackets at top of Eiffel tower, for the purpose of determining whether the plumb-lines are farther apart at the top or at the bottom.] All tendencies to throw the weights out of plumb being guarded against, and all conditions satisfactory. Finally, I propose to find the exact measure between the points of suspension at the top of the plumb-lines or wires, and also the exact measure between the lines at the bottom. Upon this experiment depends the determination of the center of gravity, which would prove either the earth's concavity or convexity.—W. H. S., Winona, Minn.

The difficulty standing in the way of making such an experiment absolutely satisfactory and reliable, apart from the difficulty of fixing the projections at the top of Eiffel tower, about 1,000 feet above the earth's surface, would reside in the fact that the extent to which the plumb-bobs and wires would be attracted or re-

pelled through the action of electrical and other forces in the tower itself, could not be determined. Besides this, could there be found a time when the motion of the atmosphere would admit of absolute freedom from vibration of the plumb lines?

The difference in distance between the plumb-lines suspended 100 feet apart, from an altitude of 1,000 feet, in or on the earth, 7,920 miles in diameter, would be only .0573 of an inch; and even if the distance between the lines at the top were measured accurately at any one time, it would not remain the same throughout the experiment; because the contraction and expansion of the iron brackets, having an aggregate length of 100 feet, would cause the distance to vary as much or *more* than .0573 of an inch within a few hours. The suspension of plumb-lines in shafts a mile in depth in the earth, would prove unsatisfactory and uncertain, because of the well-known attraction of the earth at the sides of the shaft.

While we have not undertaken such an experiment, because of the conditions which would preclude the experiment being reliable, we have, by another process, related two radii of the earth,  $2\frac{1}{2}$  miles apart at the earth's surface. The Koreshan Geodetic Survey involved the same principles on a larger scale, in a more satisfactory experiment. By computation from the basis of measurement of the relation which the geodetic air-line sustained to the level of the earth at various points along the route of survey, it is determined definitely that the perpendiculars at the beginning and ending of the survey, converge at the center of the concave earth, at a distance of about 4,000 miles from the surface.

#### Promiscuous Replies.

How do you know that the spiritual world is in humanity? How can you prove it from the standpoint of the Bible?

We know that the base or pediment of all energy is matter. The substances of life and mind are always correlated with substances in the world of matter; and form is absolutely essential to faculty and function. From an alchemical and physiological standpoint, we know that the energies of human mentality and life inhere in the natural forms which comprise the anthropostic world.

It is admitted by all Christians that the Almighty is in the spiritual world called heaven; and that the spirits of devils are in the spiritual world called hell. The Bible teaches emphatically that these worlds are conditions *in* humanity. Seven devils were in Mary Magdalene; and legions of them were in the man of Gadara. Jesus came down from heaven; and yet,

if we trace him through his genealogy, we find him in the human race from Adam to Joseph. Through the operation of the Holy Spirit He went into his disciples; and then his disciples became the temples of God; for "God is in the generation of the righteous," and if he is in *heaven*, that heaven is *in* the righteous people. Jesus shepherded the spirits of the Jewish age in himself; he gathered the lambs with his arm, and carried them in his bosom. In Him were not only Mt. Zion, but also the church of the first born, an innumerable company of angels, and the spirits of just men made perfect; and he himself declared that the Father was in him. The heavens of the Almighty were in the personal form of Jesus the Christ.

The Almighty creates, perpetuates, and impulses humanity by virtue of the fact that he is in humanity. Human history cannot be explained from any other standpoint; and the Bible cannot be interpreted from any other basis.

"Can a man by searching find out God"? Or is the human mind sufficiently developed to comprehend the mind of Deity?

The admonition to "seek the Lord while he may be found," implies that there are times when he may be found by searching, and times when he cannot be found. He cannot be found in the natural world by the external mind, when he is in the spiritual world; and he cannot be found in the spiritual world when he is in the natural as a natural Man. The apostle says that "God is a rewarder of them that diligently seek him." The search for God in humanity is a dispensational process; at the end of every dispensation he appears to a nucleus of humanity, comprised of individuals who have searched for him in truth. They that find Him are those whose minds are sufficiently developed to become receptive to the mind of Deity. Koreshanity proclaims the possibility of knowing the Almighty, because he is our origin and our destiny.

\* \* \*

#### Are we Inside the Earth?

The Best an Eastern Daily can Do in Facing the Facts of Koreshan Astronomy.

Have you ever really stopped to consider the probability that we are living on the inside of the earth? If not, you should certainly read the refutation of the Copernican system, by CYRUS R. TEED, whose mystic name is KORESH, and Prof. U. G. Morrow, in the volume entitled THE CELLULAR COSMOGONY, published by the Guiding Star Publishing House at 314 West 63rd street, Chicago. It is divided into two sections, "The Universology of Koreshanity," by KORESH, who seems to be the High Priest of the new religion, and "The New Geodesy," by Prof. U. G. Morrow,



who is evidently the harmonist of science and religion. The proof is very simple. You drop a plumb-line near the sea, and at right angles extend a straight line till it meets the water. "It won't meet the water?" Nonsense! here is a full account of the experiment that proves that it will. "The only geodetic survey ever made for the purpose of determining whether the surface on which we dwell is convex or concave," says KORESH, "was made by the Geodetic Staff of the Koreshan Unity in the year 1897." And very likely he is right, for so far as is known none of the governmental surveys have ever been undertaken for this all important purpose.

#### Nothing on the Outside

It will be seen that this settles the case absolutely. Instead of living on the outside of a great ball flying through space, with the constant danger of being thrown from our insecure position, we are snugly ensconced on the inside of the ball, and with a sense of relief from imminent peril, we can draw a long breath and settle down to the discussion of minor points, such as the solar and stellar systems and outer space. The last point Prof. Morrow, the scientific sharp of the concern, disposes of briefly: "The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence there is nothing. There is no infinite space. Space is measure and dimension of things that are; it is definite. Limitation is a factor of form; form is a factor of existence. Hence if the universe exists it is limited, beyond which there is no existence. There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance, nothing. There couldn't be." The Professor modestly concedes that this "may seem absurd to the average person," but unquestionably he is not an average person.

#### The Solar System.

The solar system gives him even less trouble. To an anxious inquirer who asks: "Are any of the planets inhabited," he says: "No—not the planets we see up there in the sky. They are little focal points of energy, partly materialized spheres in process of combustion. Their diameter is very small. Jupiter is nothing like the concept in the usual theory. The real planets are discs of mercury in the earth, between the metallic shells; they are concave to the center. They focalize the sun's energies in the atmosphere above them. They are what their name indicates—planets, little planes." Comets, this philosopher treats with absolute contempt: "Comets are small things—lenticular reflections of the sun's rays through lenses, broken-up belts of crystalline energies spiraling about the central solar sphere." His science is thoroughly up to date in his explanation of eclipses. The earth casts no shadow on the moon: "If it did it could not be called an eclipse, for eclipse means 'to cut off.'" Here is his theory: "The origin of the moon is in the earth's crust. Energies generated in the great metallic shell levitate toward the center. They implant an X-ray photograph of the earth's shell upon the under surface of the atmosphere of hydrogen lying just above our common air. On the surface of the moon we see a reflection of the earth's

surface, modified by the photographic impressions of the denser substances beneath.

#### Grandeur of the Discovery.

KORESH, who in the present work leaves the burden of exposition upon his scientific colleague, assures us that this volume is "but preliminary to the most stupendous and comprehensive exposition ever projected and consummated by the human intellect." That will be worth waiting for. A portrait of KORESH embellishes the book—he looks like a faith-curst or a mind-reader. He tells how he discovered the Koreshan system of Universology as long ago as 1870, but was not able to prove it [to those who cannot understand the laws of comparative analogy, correspondence, alchemy, and physics, and the optical evidences; hence the necessity of making a simple mechanical demonstration—Editor.] But after 27 years of almost fruitless effort to find a man capable, honest, and efficient (hats off, please, to Prof. Morrow), he established the "Geodetic Survey" which has confounded the astronomers. But perhaps you do not realize the full grandeur of this discovery. Let KORESH explain in his own sublime language:

"The Koreshan Cosmogony reduces the universe to proportionate limits, and its cause within the comprehension of the human mind. It demonstrates the possibility of the attainment of man to his supreme inheritance, the ultimate dominion of the universe, thus restoring him to the acme of exaltation,—the throne of the eternal, whence he had his origin. Embraced in the system of which the external cosmic form is the mere outward cell, is its correspondent, the macrocosmic or grand man. Outwardly, this is the visible humanity in the process of development toward a perfected state, not yet approached only as it was attained to in the Lord Christ, its germinal beginning, the firstfruits of the perfected genus. The alchemico-organic cell is definitely structured. It is the egg from which the human macrocosm attains its incubation, hence when humanity reaches its organic shape it must assume the correspondential organism. Therefore, if we know universal form as it obtains in the alchemico-organic cosmos, we can render the language of this form into that of the legitimate structure of society; for one is the pattern of the other. Its functions and activities can also be readily translated into the language of societal functions and activities. Genuine societal fellowship will finally become a structured and composite unity, evolved through the application of intellectual energy and direction. It will become the anthropomorphic counterpart of the alchemico-organic (physical) world. A knowledge of the structure and function of the alchemico-organic cosmos constitutes the basis of a structured theology, which is essential to the organic unity and perpetuity of the human race."—Springfield (Mass.) Sunday Republican.

\* \* \*

#### Thoughts on Sound Money.

Solomon Sloan's Advice on How to Run the Universe.

MR. EDITOR:—If I were boss, we would have sound money, and it would not be free silver, nor gold standard, nor bi-metallic basis, nor greenbacks. It would be sounder than any of them. It would be the kind of money that neither moths nor rust could corrupt nor Wall street corner. If I were boss, I would make certificates for work done, the money of the country.

The books tell us money is a measure of value—to put it colloquially, a tally on swaps. You have something you don't want. Lots of other people have things you want. You dispose of what you don't want for money. With the money you get what you want. The money is simply the tally sheet.

Once in a while the tally sheet gets crumpled nowadays. Wall street locks it up and won't let us at it. Somebody tears off a corner and sends it over to England. Money rates go up. Banks tremble, firms fail. The present kind of money is not an altogether satisfactory tally sheet.

Most people think the money question an involved one, but it is not. Money is simply a measure of value. Value is crystallized work. Say a bushel of wheat is valued at a dollar. The value of that wheat is the work of planting it, the work of harvesting it, the work of shipping it, the work of selling it. A watch is valued at \$100. The value of the watch is the work of mining the gold, the work of shaping the case, the work of putting in the movement, and so on, all united into one.

Now, if it be true that money is the measure of value, and value is simply the combined results of work, let us have certificates of work for money. Take the simplest kind of work for a start—ditch digging, for instance. Instead of the government issuing a dollar representing so and so much gold, let it issue a certificate for eight hours' work done.

Let it accept the money for taxes, let it pay all its employes in the work money. There would be universal confidence in the money right from the start. Everybody could understand just what the money represented—eight hours' work. The currency would be much simpler. There could be no such thing as a corner in money.

Every man with his health and strength would have the equivalent of a dollar in his pocket every day. Prices of all kinds would quickly adjust themselves. Salaries and wages would hardly need adjustment. Skilled labor, instead of getting one work dollar for eight hours' work, would get two, three, four, just in proportion as his work was more important than ditch digging.

Times would be better if we had a currency based on work, and that's how it would be if I were boss.—SOLOMON SLOAN, in New York Herald.

\* \* \*

#### Clergyman Predicts a Prophet.

Not only a Prophet but a Messiah is Necessary to Settle the Labor Question.

BINGHAMTON, N. Y., Jan. 22.—The announcement that a new prophet was coming, made in an impassioned address by Rev. Nacy M. Waters, formerly of Chicago, before his congregation in the First Congregational church here last night, has caused a sensation in religious circles.

Mr. Waters declared the time was ripe for the appearance of a new prophet and he would be one who would settle the labor question.

"The slaves of labor," he said, "are crying to heaven for aid. The times are out of joint when the sweatshop slaves toil that you and I may wear cheap clothing and our merchants still make a profit. The very clothes in our churches smell to heaven with men's blood and women's shame. God will in a short time send a new prophet who will see as far as George Washington, be as brave as Hugh Latimer, who will, like Abraham Lincoln, deliver the slaves of toil from the fetters that enthrall them."—Chicago Inter Ocean.



## The World's News.

Jan. 17.—St. Louis renews its legal fight against the Chicago Drainage Canal.—Kentucky feud at Frankfort ends in the death of 3 participants, and 5 wounded.—English and Boer forces aggregating around Ladysmith; big battle imminent; London in suspense, and fears defeat of Britons.—Southern Negroes petition Congress to prevent lynchings.—A church collapses during mass in Sumara district, Russia, and kills 30; injures 60.—Jan. 18.—Gen. Buller crosses the Tugela river; Warren advances toward Ladysmith; are they marching on to ruin and defeat?—Black-foot Indians in Montana purpose suing U. S.; claim they have been defrauded out of 26,000,000 acres of land.—Anarchy reported prevailing in Venezuela; call for French warships to protect French citizens.—Jan. 19.—Democrats in U. S. Senate say American government was forced to purchase the Philippines, under pressure of England.—British press makes premature and false report of big victory in South Africa.—Boers firmly entrenched in hills surrounding Ladysmith, and their position is considered almost impregnable.—French cabinet tides over internal difficulties.—Spanish prisoners report that Filipinos have reached the limit of their resources for war.—European nations ask England to define her conception of "contraband of war."—Jan. 20.—Census bureau busy preparing for census of 1900.—Senator Hale makes a plea for sympathy for the Boers.—President Harper, of Chicago University, condemns Illinois educational laws.—British alarmed over prospective revolt of natives of India.—27 new cases of bubo in Honolulu.—Jan. 21.—Business men of Fort Scott, Kan., deliberately plan and execute the lynching of two criminals confined in jail.—Mexican army kills 200 Yaquis Indians, and wounds 300, in a desperate battle.—Skirmishing about Ladysmith; British generals driving in small squads of Boers to main army.—Judge Grosscup returns from Europe; predicts England's downfall, and ascendancy of Russia.—John Ruskin dies at Brantwood, England.—Jan. 22.—Earthquake at Colima, Mexico; 7 killed; 60 injured.—Topeka Capital accepts Dr. Sheldon's plan to run the daily for six days "as Jesus would."—Rumors of battle at Ladysmith.—50 American soldiers accompanying a pack train, are ambushed by Filipinos and forced to flee, leaving horses and wagons; 27 Filipinos killed in the battle.—Republican sentiment growing in Spain; people oppose Premier Silvela.—20,000 coal miners strike in Bohemia.—Jan. 23.—Big battle raging at Ladysmith; British gain almost nothing; rumors of Buller's defeat; English thrice repulsed by Boers; English war department alarmed over silence of Buller; fear he has met with disaster.—Small-pox scare in Indiana.—5 companies of Americans defeat 800 Filipinos at Taal.—Jamaica rejects England's commercial scheme; prefers to trade with U. S.

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If you will kindly inform me the price of the shawls per dozen, I shall make an effort to dispose of more of them, and in this way add my little effort toward maintaining the Koreshans, who are battling against the oppressive industrial conditions which confront them. Wishing you abundant success, I remain, respectfully,—A. H. C., Staples, Minn.

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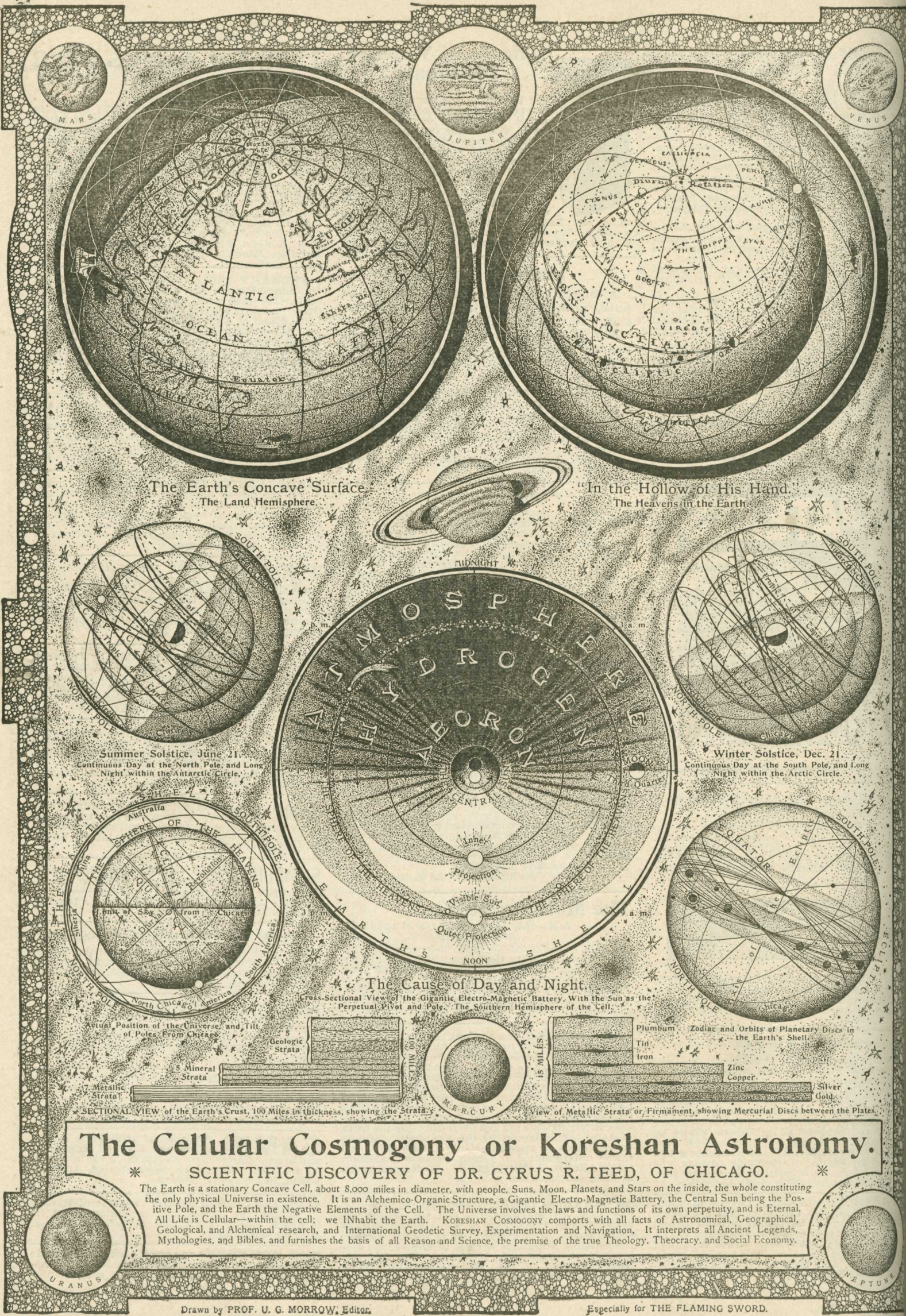
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